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WEEKLY REVIEW.

—Astronomers have been acquainted with the rings of Saturn, about two centuries. Ezekiel had a vision of rings "so high that they were dreadful," and the rings of Saturn distant more than 5,000 miles from the surface of the planet and reaching to 8 or 10 times that distance would certainly appear so. Between the two outer rings there is an interval of 1,600 miles and more. For the first time this interval has ceased to appear, and there will be a good deal of speculation as to the cause. We are not to conceive of these rings as metallic or even solid substances, but nebulous, of the stuff that comets are made of. Fears have sometimes been expressed at the approach of a comet to our earth, as though it would bring ruin; but if a suitable one should be caught in the earth's attraction so as to rotate about the globe like a halo of glory, our fears would appear very foolish. We do not expect that this will happen until we learn to make better use of the light that we have.

—We regret very much to hear of the death of the Rev. B. P. Keasberry at Singapore. We have long been familiar with the name of this earnest missionary. He fell dead while preaching to his congregation in his Mission Chapel.

—We were present last year when the Rev. Mr. Taylor began to preach in Perambore, near Madras, in a school house. We see that the cornerstone of a church was laid there the other day, in connection with the Methodist Episcopal work under Rev. Mr. Hard, Madras. A Wesleyan minister, a Presbyterian, an Episcopalian clergyman and the Rev. Mr. Hard, P. B. Gordon, Esq., lawyer, and Dr. W. Elder, of the Am. Med. Mission, took part in the proceedings.

—Remarking upon a paragraph in the last *Guardian* about invitations to nautches accepted by Europeans, the *Indian Statesman* says:

"We venture upon saying that nothing ought to be considered ill-done, that is not ill-meant. When our native friends invite us to what best pleases them, they very naturally consider it the most likely thing to please us, and deserve at least to be received with good grace."

If, after Europeans have been in this country for a century, the Natives think that nautches are the most likely things to please them, it simply shows that there has been great failure in the matter of testimony. The nautch is immoral and demoralizing, and our Native friends show that they so consider it by excluding their own wives and daughters from the entertainment. No Englishman would invite a Mussulman to dinner and set pork before him, or invite high and low caste Hindoos to mingle in his drawing room, and the Natives would take it as a very great offence if we overlooked their religious scruples in attempting to please them. We hope that as the days roll on, we shall see more Christians among Europeans in India. Their number is increasing, though they are still few and far between. A Christian is one who follows Christ, who has the spirit of Christ, and who does every thing in the name of Christ.

—We do not choose to wrangle with S. A. J. in the *Bombay Gazette* about the Sabbath. He insists upon it that we take our weekly rest *before* we enter upon the six days' labour that demands it. Rest first and work afterwards. We do not think that any man will quarrel with a Christian Sabbath who knows the rest that Christ gives (Matt. vi. 28—30). If the Sabbath is a burden this is an indication not that we may do as we like on that day, but that our likings are not what they should be. S. A. J. asks if we would keep the Lord's day on Monday, in Sitka? Why not, if that is the day known to all there as the Lord's day. They who discovered and peopled that region went there from the West and just continued to observe the seventh day as they had always done. The other parts of Western America were first visited from the East, and the Lord's day there falls on Sunday.

—The time for holding the proposed Sunday School Convention at Allahabad is changed. It will be held January 19-21, not Jan. 5-7.

—Some persons seem to have a strange conception of the functions of newspaper. If they wish to attack the opinions of this and that person they must be allowed to do it anonymously, in the most acrid terms, through the columns of a paper the editor of which is known, and is responsible for all that appears in his paper. We have received another letter from G. complaining of our *anger*. What we said was this: "we do not think G's letter is written in a temper likely to do good, and we decline publishing it."

—Dr. Blaney has been delivering a Lecture specially to Parsees, but well fitted to be useful to others in this country, and it would be matter of much congratulation if many of our students and graduated students would give earnest heed to the excellent counsel given:

"If nine young men out of ten who have matriculated in the University, are sent out into an already over-stocked labour market to seek a livelihood as clerks, and if eight out of the nine are unable to secure employment, they may and no doubt will complain that they have been deceived and have wasted their time and the family means in undergoing a training which has landed them in poverty."

The Lecturer shows a better way:

"Are there not numerous other ways of educated youths finding healthy and respectable employment without trusting to appointments as office clerks? We say that there are, and more, there are golden opportunities in more ways than one of making a living in the large towns of India in new industries. There exists a rich field for the employment of capital and brains, of thew and sinew in industries connected with the arts and manufactures. We will not say that India has degenerated in these industries, but undoubtedly there has not been that amount of progress which even moderate men might have expected. This new industrial field requires opening up. It should not be supposed that India must remain an agricultural country and nothing else. As well might the same have been said of the United States of America half a century ago, or of Australia twenty years ago. America, as we all know, has made itself one of the greatest and richest countries on the face of the globe by the way in which industrial enterprises of all kinds have been undertaken and established by the people. Instead of remaining content to allow foreign nations to provide for their home wants, the people of America set to work, so far as they were able to do so, to supply these wants themselves, by establishing various industries all over the country. They thus reduced their import trade to a minimum, kept the profits to themselves, and improved the condition of their own labour market. We need not speak of the remarkable advance made by these industries; they may be briefly summed up by saying that an importing has come to be an exporting country. We all know the value of this changed position; it gives increased employment of capital, an increased employment of labour, and reserves for the people themselves the profits of the industries. Nobody hears of a Yankee or a Southerner who has bags of unused dollars lying unemployed in his back parlour, but we have abundance of unemployed capital here. This is what is required for India, and for the sons of the middle classes, namely, to establish new industries, or revive and remodel old ones, primarily with the view of supplying our home wants, and eventually the wants of other people."

In America agriculture is respectable, and in nothing has improvement been more marked than in the method and appliances of agriculture. When young men in India perceive that to follow the plough is an honourable employment if they only take care to get the best kind of plough, and when they begin to utilize in behalf of India the great agricultural discoveries of other countries, the prospects of the country will brighten considerably. The farmers of the United States are the backbone of the country, and the various arts spring as ribs from it.

—The following is from the *Indian Daily News*:

"In Calcutta the Doorgah Poojah seems to be essentially the feast of the people. The great mass may have access to the temples or places where the goddess is temporarily enshrined, and through long and weary nights they seem never to be weary of the song and the dance; while to all appearance the goddess herself receives but little homage or attention even. Still she does get many salutations and genuflections; and there are many brief periods of reverential homage devoted to Doorgah or other *numena* before enjoyment is sought in the amusements provided on the occasion. At the houses in the city where these *saturnalia*, if we may so term them, are held, the crowds assembled are immense. There is a continuous stream in and out for many hours, though the great bulk of them seem to attend only to witness the accompanying amusements. In most of the houses the quadrangles are filled with watchful and listening crowds, and there seems but little of actual devotion. The crowds turn their backs irreverently upon the goddess to witness the wavy charms of the nautch girls, or to see the daring feats of the tumblers on the trapeze or the horizontal bar. The motley assemblies at any of these houses furnish ample food for reflection. Men may be met there from the most highly educated and intelligent M.As. of the University to the hewers of wood and the drawers of water. And while the latter may be absorbed in stolid devotion of its kind, the other becomes much wider in his tastes; and while he lands his presence to the occasion, he seems half-ashamed of it, and says, as one of them did to us on the first occasion that we were present at such a scene twelve years ago—'These things are only for the mob; we don't believe in them.' The feeling has not diminished in the time that has since elapsed. It may not always be so candidly expressed, but it does not the less exist."

The price to be paid for enlightenment in this country is reproach. These young men wish to get the reputation of enlightenment among Europeans without altogether losing the reputation for orthodoxy among their own people. Belief that is not accompanied by a feeling of responsibility is not worth much. If these young men have more light than others, than their guilt in countenancing the worship of Doorga is much greater than others. Responsibility is according to light. And the newspapers who assist these young men in getting a victory over their consciences are still more blameworthy.

—The Prince of Wales is bringing out with him, as one item in his baggage, eight fire engines. We cannot form an idea what conflagration these are intended to cope with.

—The special services held at Lucknow last week were very well attended. Many were in attendance from other parts of India. A friend writing on the 8th says: Yesterday, fourteen rose

for prayers, and there have already been conversions.

—The Rev. Mr. Urquhart, the esteemed minister of the Baptist Church, Bombay, is passing through deep waters. By Thursday's mail he received intelligence of the death of his wife, and of an infant son, four days old. Mrs. Urquhart returned to Scotland a few months ago, not having had good health in Bombay. We commend the bereaved husband and children to the sympathy and prayers of our readers.

—It is not easy to write with a pen 500 miles long. The Editor of the *Bombay Guardian* expects to be absent from Bombay for a week or two, and our readers will kindly make allowances.

The Bombay Guardian.

SATURDAY, OCTOBER 16, 1875.

LIFE IN CHRIST.

The essence of sin is in separateness from God. Man was not created to live upon his own resources, any more than the earth was made to live upon her resources. If no rain fell upon the earth, the rivers that now receive their tributaries from the high lands, would continue for a little to water the lands through which they flow; but gradually they would all flow off into the sea, and there would be no more harvests. But as the rain cometh down, and the snow, from heaven, watering the earth so that it shall give seed to the sower and bread to the eater, thus does the word of God bring to man those resources of the divine nature which are necessary that he may bring forth the fruit of acceptable service. The sin of Adam was in choosing to act independently of God. It made little difference what the first act might be in which this independence should find expression; he was like a locomotive turned aside from the track. We may or may not be able to conceive of a created being who should find all the springs of all right conduct within himself; but the word of God gives us no reason to believe that there is any such created intelligence. Man is fearfully and wonderfully made; but his lungs depend upon a certain external atmosphere, and his body constantly requires food from without; his mind too is dependent on external influences for its development. In no respect is he sufficient to himself. It is no reproach to man that he should be dependent; the reproach is in being dependent on that which is unworthy of his confidence. All my springs are in thee, said David. A greater than David, the second Adam, in whom we have the perfection of humanity, says: I can of my own self do nothing; the Son can do nothing but what he seeth the Father do; why callest thou me good? there is none good save One, that is, God. A man can receive nothing, except it be given him from above. Of Him, through Him and to Him are all things. Man was created to find his life in God, to live upon God. Sin consists in acting as though we had our own resources within ourselves. How entirely different is the view that men have of sin, finding it in certain excesses, and praising themselves for virtue because they do not go into these excesses. Whereas, all is sin in which there is not a recognition of our momentary dependence upon God for the knowledge of his will and for the power to do it. Without faith it is impossible to please God, and faith means abiding in Him, depending on him, recognizing him as the Author of every good thing we may do. The way of man is not in himself, it is not in man that walketh to direct his own steps. The Lord is my Shepherd, said David; nor is there an angel in heaven that takes any other view of his relations to God. The redeemed in heaven, in perfection, are described as still shepherded by Christ.

We believe the understanding of this to be the essential thing in sanctification. Holiness is just the will of God fully accomplished in us, and the will of God can only be done by the power and wisdom and spirit of God in us. Work out your own salvation with fear and trembling; for (when you thus do) it is God who worketh in you to will and to do of his good pleasure. The words already quoted: Of whom, through whom and to whom are all things, are unequivocal in their testimony. The branch is *of* the vine; *through* the sap momently communicated it brings forth fruit, and this fruit is *to* the glory of the vine.

It seems there is "a repressive theory of sanctification," making it consist in the repression of inbred sin by the Holy Spirit. If one is all the time engaged in keeping down and throttling a dangerous man, he will be so far useful that he saves society from the assaults of that ruffian; but the Christian is something more than a gaoler; he must have his hands free for active beneficence, and his feet free to run on God's errands. But neither is it true that a holy man is not momentarily dependent on God for power to be holy. The spring of his holiness is not in himself. The Spirit of God does not come to the sinner to make him a new creature and give him a stock of holiness and then leave him. Our Lord did indeed say to the Samaritan woman, "The water that I give shall be in thee a well (fountain) of water springing up into everlasting life." But He said to Timothy, "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." It is by the indwelling Spirit that the Christian is kept holy. "He shall abide with you forever."

The birth analogy sometimes misleads. The child that is born of a mother, is for some time dependent upon the mother, but as it grows to manhood the dependence diminishes until it altogether ceases. The Christian is born again, (born *another*, from on high,) but the new spiritual life is not in himself; it is in Christ, nor does he ever become less dependent upon the Saviour. No man can call Jesus Lord except by the Holy Ghost. He may get a great deal of Scriptural knowledge, and may form new habits and new principles, but nothing of all this will secure right moral action apart from the Spirit of God. Says Paul: Christ liveth in me and the life that I live in the flesh I live by the faith of the Son of God. That Christ may be all in all.

Now what the believer wants is to abide in continual union with Christ, remembering always his word 'without me (apart from me) ye can do nothing.' Separation is sin, though one gave all his goods to feed the poor. There is none good save One, God, and it is with his goodness we have to clothe ourselves. A man by himself is sin, whatever he is doing. Ye will not come unto me that you might have life. The greater part of the religion of Christendom renders external respect to God, standing at a distance; but God is not on the throne, is not truly worshipped, unless He is in us. The kingdom of God is within you.

The apostle Paul wanted to have his converts sanctified wholly. As for the idea so often advanced that present sin is needed in order that the need of a present Saviour should be felt, it is, as regards the believer, grossly erroneous. Christ is the alternative of sin, and to abide in Christ is the very opposite of abiding in sin, as to abide in light is the opposite of abiding in darkness. John speaks of it as a contradiction to say we abide in him and to sin.

THE GOSPEL PLAN.

"Our Annual College Dinner will take place on——. Please let me know whether you will be present." A writer in the *Christian Spectator* tells us that he once received a note to the above effect, and it gave him a bright gleam of light on the question of the extent of the Atonement. He was one of those who think that God "would not make actual provision for the salvation of those who He knew would not accept it." He reasoned thus regarding the note. The worthy Principal intends to provide only for those who will come, and wants to know who will come that he may provide accordingly. The dinner is intended for all, yet provision will be made only for those who will be present. Whosoever will may come; none will be rejected; but it being known that a certain number only will come, preparation is made for them only. Further on, however, the writer says:

"If we could conceive of such a case as that one not belonging to the elect were to come to God, no doubt he would be saved through Christ, the justice of God having now been so glorified in the death of Christ."

But why should our contemporary object to entertain the opinion that God would make provision for the salvation of those who He knew would not accept it? Is it a strange thing for God to be offering blessings to those who will not accept of them? God has not left himself without a witness. His eternal power and Godhead are shown in nature; the heavens declare his glory and the firmament his handiwork. Men do not receive the testimony; they turn from the living God to worship idols; still the testimony is not withdrawn. The providential table of God spread for the inanimate creation often seems laden with overflowing supplies. The whole earth is full of His goodness.

Again, sinners are to be condemned at the last day on the ground of their rejection of the Gospel. But, according to the doctrine, there was no provision of salvation behind the offer of the Gospel made to them. The Gospel is glad news of salvation. Men are invited to believe on the ground that God is really offering them salvation in Christ. Are they to find out at the last day that there was really no salvation for them? Christ says to the Jews, Ye will not come unto me that ye might have life. Will these Jews be able to say at last, There was really no life for us? The parable of the marriage feast made by the king, shows that there was an abundant supply made for those who rejected the invitations. And we are persuaded that the Gospel really offers eternal life, and that men turn away not merely from the offer but from salvation itself.

What we understand by Christ's atoning work is this. Christ was perfect as a man; in him was all the fulness of the Godhead bodily; he perfectly fulfilled the law which we have broken; Adam gave way before the first simple test, Christ triumphed over the greatest possible temptations to swerve from the humiliating and bitter line marked out for him; a lamb, without blemish and without spot, he offered himself for the sins of all mankind, and made a complete and satisfactory expiation of the sins of men, in such a sense that God may now without impeachment of any of his perfections and without injury to the cause of moral government, extend pardon, cleansing, everlasting life to whomsoever he will. God deals with his moral creatures in accordance with the moral constitution he has given them, and accomplishes his purposes in them not in violation of but in accordance with their free agency. "God our Saviour will have all men to be saved and to come unto the knowledge of the truth." "He willeth not that any should perish." He declares now in the Gospel that whosoever will may have everlasting life. He invites all to come and be saved. With the Gospel he sends the assurance that He will give the Holy spirit to all that ask. In offering life to men he offers to them all that is necessary in order that they may lay hold upon this. If all the world would believe all the world would be saved. It is the fact that there is really salvation for them that invents the sin of rejection with such turpitude. This salvation is not a material thing that will be wasted if not used, like bread; but it is the favour of God that enters once and forever when faith opens the door, when the condition is supplied. In brief: The death of the Son of God makes it a right thing in God to offer salvation to whom he will, and to save all that accept of the offer be they few or many.

—Most of all the preparation to preach well is to feel the reality of spiritual things; to stand face to face with the great verities of our being and destiny; to hear those momentous questions stirring the deepest thought and most earnest feeling, —What is our life? what spirit pervades it? to what does it tend? what character is being formed? what seed sown? what harvest, what judgment is coming, and every day more and more? The Judge here at the door, knocking now!

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FRIENDLY WORDS TO ROMANISTS.
XIV.

Let us consider now what we ought to expect from the description given by St. Paul of the Man of sin.

He sitteth in the temple of God. The temple of God is the Christian church. It is in the church that we are to look for this development. Hence, the necessity of the warning to the early Christians: He sitteth. The word "see" means the seat of episcopal power. As the church declined from its first simplicity, the seat of the bishop took on the fashion of a throne, occupying a most conspicuous place. "Showing himself as if he were God." This would be fulfilled if any dignitary in the church of Christ should claim to represent God on earth, calling himself the vicar or vicegerent of God, and asserting that in all matters of faith his utterances were the utterances of God, putting his own commands on a par with those of God, excommunicating men who should transgress his commands, and denying that there was any salvation for such. "Who opposeth and is lifted up above all that is called God or that is worshipped." One might be puzzled at first to see how any body could exalt himself *above* God; but a little reflection, with the aid of history, explains the matter. One who claims to possess authority to set aside the laws of another, and to dispense the subjects of another from fulfilment of the duties commanded, really sets himself above that other one. Suppose somebody living on this earth should grant men a dispensation from obligations laid down in the word of God, we should then have a fulfilment of this prophecy. Suppose somebody on this earth, having his seat or throne in the temple of God, should create objects of worship, declaring that from and after date a certain person once living here and now supposed to be in heaven, shall be an object of worship and be addressed in prayer, then surely we would have a fulfilment of St. Paul's language. Now the question is, has there been a man or a succession of men, claiming to be vicars of Christ on earth, invested with all his authority, ruling the universal church in his name, putting their own promulgations on a level with Scripture, nay, disparaging Scripture in comparison, dispensing men from obedience to God, creating objects of worship by canonizing multitudes of departed saints. Is there any Christian church claiming to be universal, looking to a man as invested with divine authority so far as regards articles of faith, before whom men prostrate themselves, as they likewise do before pictures and images of departed saints whose title to be worshipped is found in his decrees.

What is worship, religious worship? It is a recognition by the worshipper that the one worshipped has absolute authority over him, is to be obeyed in all things and trusted in all; it is the voluntary consecration of all our powers to the one whom we worship. Put into words it would thus express itself: I recognize thee as my Master, entitled to all obedience on my part, and I offer myself a living sacrifice to do thy will, at all times, under all circumstances; for thou art omnipotent, omniscient, omnipresent; else couldst thou not see thy worshippers, nor know their petitions, nor be in a position to answer them. In accordance with this the Bible declares that there is but one Being who may be worshipped, and that is the One living and true God. In the words cited by Jesus: "Thou shalt worship the Lord thy God and him only shalt thou serve." Accordingly, we find throughout the Old and New Testaments, the strongest protest against all worship of created beings. When Peter entered the house of Cornelius, the latter fell at his feet; but Peter would not suffer it, saying, Stand up, I also am a man. When John fell down at the feet of the angel, the latter also rebuked him, saying, Worship God. Then, in the very last chapter of the Bible there is a solemn admonition for all ages to this effect, that if we even had the example of an apostle in favour of it, Christians are to beware of worshipping even the most exalted creature. We see then how grievously he opposeth who by the canonizing of saints, creates objects of worship for those who recognize him as supreme in the church, and how he exalts himself above all that is called God or is worshipped.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

THE SICK AND NEEDY.

Dear Sir,—I would invite your perusal of the accompanying Report of the Leper Home at Jerusalem, in contemplation of the needs of India and particularly of our own Presidency. On behalf of the leper in Syria and Palestine sympathy in Europe has never, perhaps, been altogether forgetful. There were hospitals for the affected during the Crusades, and latterly a German lady has built the 'Home for Lepers' respecting which your kind attention is invited. You are doubtless aware that here the leprosy pest widely abounds. You may know that as yet its victims have but slightly attracted the notice of the enlightened native public—they are rather objects of aversion and dislike, notwithstanding their miserable plight and extreme bodily sufferings. Government has not thought it needful to specially interfere for amelioration of the leper, nor I may add for the protection of the unaffected community. Our local charitable society does something, and all it, can for these miserables; but what this amounts to any courageous visitor to the Jamsetjee Jejeebhoy Dharamsala at Byculla may see for himself. In truth it is a reproach to the native community, and hardly less so to ourselves, that a class of sufferers who everywhere else are specially dealt with, should in India have been so long disregarded.

I am, dear sir,
Yours faithfully,

8th October, 1875. C.

Epitome of News.

Saturday, October 9.

—The unappropriated balance of the East Indian Famine Relief Fund collected in the Bombay Presidency has increased with interest to Rs. 21,000, and it was yesterday unanimously agreed to send the whole of it to the relief of the sufferers from the recent calamity at Ahmedabad.

—From a Parliamentary return lately issued, we find that there are now in the United Kingdom, engaged in the cotton manufacture, 2,655 factories, or an increase of 172 as compared with 1871; 37,515,772 spinning spindles, or an increase of 3,000,000 as compared with 1871; 463,118 power looms, or an increase of about 20,000 as compared with 1871; 479,515 persons employed, or an increase of 29,428 as compared with 1871, being males, over 18,—115,391; females over 13,—258,667; males from 13 to 18,—38,557; children, 66,900.

—The head of the Public Works Department at Baroda has been compelled to pay a fine of one lakh and a half to make good for serious defalcations in his accounts.

—Talking about the British honours rendered at Baroda on Gunputtee day, the *Calcutta Statesman* says: "Why should anybody have scruples when an evangelical Christian like Sir William Muir, who is well aware that Mahomedanism has never borne any better fruits than those of Sodom, contributes to the support of purely Mahomedan colleges? The rule in India is to attai political perfection by happily blending the service of God with that of the Devil; and although a great authority pronounced this feat to be impossible, he was doubtless unaware of the capabilities of Christianity, as improved upon in this age of physical and spiritual miracles. Purely Mahomedan colleges, without any external controlling influence, produce the results under which the earth groans and travails wherever it bears the burden of Mahomedan rule; but because colleges are educational institutions, our modern Christians consider it their duty to support them, and do not pause to consider whether the education they promote is of God or the Devil. We do not say this out of any feeling of prejudice or bigotry. Let the Mahomedans freely provide colleges for themselves, but let no Christians lay the flattering unction to their souls that they are not acting as traitors to their God in supporting with their money and influence establishments for the propagation of all the virtues which shine so conspicuously in the firmament of Islam."

—We have been favoured with a copy of the *Indian Travellers' Guide* for October, and cannot do better than quote the following from the *Bombay Statesman*: "We are somewhat behind 'roll-call' in acknowledging receipt of a copy of the monthly *Indian Travellers' Guide*. There can be no difficulty in seeing the important improvements that year by year take place in this valuable publication; it sweeps over topics of interest, not to the traveller alone, but to all who either visit this country or take an interest in it."

Monday, October 11.

—*Madras Mail*: "An event of transcendental and unprecedented interest has just occurred in our solar system, and the astronomers are with almost bated breath intently watching its development. Early last month we were afforded the opportunity of seeing Saturn through the Government Astronomer's telescope, and we were, as are all beholders, charmed afresh by the beauty of the planet and his rings. But a day or two afterwards Mr. Pogson received a telegram from Colonel Tennant to 'look at Saturn's rings,' and upon doing so our Astronomer was amazed to find that one of the rings had changed its immemorial position. The acknowledged rings of Saturn are three in number, the outer, inner, and dark transparent. Of the latter we need not speak beyond stating that it is unchanged, and conspicuous with a large telescope. The inner and outer bright rings are, as yet known, separated by a clear space, always hitherto easily visible with moderate telescopic power, right round the whole portion of the ring exposed to our view. As the rings are always seen more or less obliquely, this proves that the two bright rings must be almost in the same plane. This division is now only to be seen towards the extremities of the rings, but not at all in the other portions of the ring. The only inference to be drawn from this visible change is that there has been a sudden sinking of the outer ring which occasions a great portion of it to be actually hidden behind the inner ring; but such a startling change being in defiance of all known laws and past experience, and contradictory to the usual state of Saturnal affairs, Mr. Pogson prefers to hear the opinions of other Astronomers who have larger telescopes than any at the local Observatory before he hazards any of his own or suggests an explanation."

—*Indian Statesman*: "Pundit Dayanund Saraswatee Swamee, of Benares, is now at Sattara, where he is engaged in delivering lectures against idol worship to the Brahmin community of that city. He has been threatened there of late by several anonymous letters that his life will be endangered if he remains any longer at Sattara."

—The *Delhi Gazette* announces the death at Agra, on the morning of the 7th instant, of Mr. John Bickers, Deputy Collector. He was staying at Rambagh with his family. While walking in the garden he fell dead. Apoplexy is said to have been the cause.

—The Str. *City of Baltimore* has arrived from England in less than 25 days.

—*Spectator*: "Cardinal Manning preached a remarkable sermon in Manchester last Sunday, (September 5th,) when reopening the Church of St. Augustine. He pressed home with great vigour the favourite principle of the Roman Catholics,—that any really divine revelation implies also a permanent divine guarantee of some kind against misconceptions and misinterpretations of that revelation. Indeed, he made use of a vivid, and perhaps a rather dangerously graphic, image to enforce his meaning. Urging on his hearers that every repudiation of the authority of the Roman See had resulted in doctrinal 'confusion, contention, contradiction,' and the 'wasting and perishing' of every germ of divine truth retained by whose who had separated themselves from the Church, he remarked that 'little by little men found it impossible *for beads to hang together without a thread*, and having denied the divine authority upon which all truth rested, having broken the thread upon which all these jewels of divine truth were strung, having denied the divine authority of the Church, they began to lose and reject doctrine after doctrine,' till at last they were left in the pure rationalism which accepts no truth, which human reason is not itself competent to demonstrate. That is a fresh as well as a vigorous image. Most English Protestants might accept it at once, as putting in strong relief not only the strength, but the weakness of the Roman Church. We might well say, 'Yes, the Church strings its doctrines and decisions together, just as you would thread beads on a string. A Council meets, and a new doctrine is added which immediately becomes binding on Catholic consciences, even though pious Catholics yesterday rejected it as a paradox. As a new saint is added to the Calendar, or a new holy place is dowried with a special indul-

gence, and is placed upon the pilgrims' catalogue, so new doctrines are annexed to the long string of previous doctrines, the principle of unity being, at least for the conscience of the believer, simply the outward string of ecclesiastical authority on which all alike are strung, and not any necessity for demonstrating inward and organic unity of them all. Let the string break, and the doctrines all roll away in different directions, like the beads off a necklace, for they hung together by no mutual attraction of one for the other, but solely by the word of the authoritative Church which was the voucher for one and all alike.' We are quite aware that Cardinal Manning would warmly repudiate this inference from his image. He would say, of course, that though to the human reason, when it sets itself up as judge of these supernatural things, the inner bonds which keep truth together are liable to disappear, and the various articles of faith to seem to be no better united than the beads on a rosary by the string which connects them, yet that the mind of the Church grasped the unity and integrity of the truth before formulating the individual doctrines by virtue of which that whole was reduced into the human form of creeds and confession. But though the Cardinal would certainly say this, he leaves it open to Protestants to reply,—'If this be so, why do you, then, attach so exclusive an importance to the authority of the Church as guarantee of truth? If it is possible to recognise directly the links between this and that divine truth, why does not the Church rest her case on this spiritual evidence, instead of appealing to her barren authority as the one string which can alone keep together the various jewels of her crown?' And in point of fact, the real drift of the Cardinal's sermon on 'Jesus Christ and him crucified' was precisely this,—that spiritual allegiance to Christ is not nearly enough for the health of the soul without adding to it humility of attitude towards the Roman Catholic Church as a teacher, whereas humility of attitude towards the Roman Catholic Church as a teacher *is* enough for the soul, and will necessarily include all that is requisite in relation to the feeling towards the person of Christ. Yet this position seems to us to involve, even from the Roman Catholic's point of view, a paradox at least as striking as that which the Cardinal was trying to press home to Protestants in his sermon of last Sunday. What he wished to make Protestants believe was that they or their intellectual posterity must necessarily, in the natural order of things, come to throw off their belief in Christ, for want of a final authority by which to interpret and harmonise their conceptions of revealed truth. But what he will certainly make them believe is, that the divine attraction which has so often made men, to use St. Paul's strong expression 'know nothing save Jesus Christ and him crucified,' is entirely insufficient for the purposes of Roman Catholic Christianity, since a great part of Cardinal Manning's sermon was devoted to proving that this state of mind, which he admitted to have prevailed in many Protestant Churches in a particular stage of their development, and which he called 'pietism,' is the certain parent of the rationalism by which it has frequently been succeeded. In other words, the true Christian, as Roman Catholics think, must come to the Church first, and to Christ only as the Church directs, or he will not go straight at all. It is not the personal attitude to Christ which is the string to keep the beads of doctrine together, but the personal attitude towards the infallible Church; while the personal relation to Christ is only one of the beads, even though it be the most important of all, which is so strung. If you go obediently to the Church, say the Roman Catholics, you are sure of the right relation to the Head of the Church. But if you only go obediently to the Head of the Church, so far from being sure of the right relation to the Church, you may, perhaps, be almost sure of the wrong; you may be on the straight road to rationalism, like the Pietists of the German, and the Puritans of the English Reformation."

Tuesday, October 12.

—*Lucknow Witness:* "The *Pioneer* and some other papers of the same class who have no friendship for or faith in arbitration as a substitute of war, are trying to make capital against the movement by somewhat tauntingly thrusting in the faces of its English advocates the fact that England has failed thus far in its appeals. The Alabama dispute, the San Juan case, and more lately the Delagoa Bay business have all been decided against the claims of Great Britain. This is undoubtedly true. Still we are quite at a loss to understand the nature of the argument which it is sought to base upon it. There is no pretence, so far as we have noticed, that the referees were bribed or otherwise induced to give their award unfairly. No. But simply England was worsted. Therefore she should keep clear of arbitration, however just and beneficial to the world such a scheme may be? Is this what the gentlemen mean, put in plain language? If so, we blush for them."

—Speaking about mourning usages, the *Witness* says: "We believe the whole custom of wearing sable suits, writing on dark-bordered paper, putting black margins on newspapers, &c, &c., to be in bad taste, and fraught with very many most positive and pernicious evils. The needless expense which comes often with crushing weight upon the poor, and the false views of death promulgated are, perhaps, chief among the others, that might be mentioned. Feeling and sentiment are good. But they ought always to be held in strict subordination to reason, judgment, and faith."

The writer of this has seen nearly three score years and has never worn mourning in his life.

Wednesday, October 13.

—The 9th, 10th, and 11th of November are to be public holidays throughout the presidency, on occasion of the Prince's visit. In Bombay itself the whole week is to be a public holiday.

—*Bombay Gazette:* "The diversion over the Saburmuttee river having been completed, traffic throughout the entire length of the B. B. and C. I. Railway has been resumed. The bridge that was washed away has now to be re-constructed."

—*Pioneer:* "We learn that orders will be at once issued for the location of the Western Rajpootana Railway for a distance of 150 miles upwards from Ahmedabad towards Erinpoora, and that the work of construction itself will be commenced without further delay."

—*Indian Medical Gazette:* "In a remote district of Rajpootana, the burial of lepers is not yet a relic of the past. No later than September of the last year, a man, named Bhugga, inhabitant of a Rajpoot village, subject of leprosy, for many years past, was thus consigned to a living tomb. Having become so wasted and wounded that his life was a burthen both to himself and friends, Bhugga determined to become 'Sumajh.' He told his son Bugga thus: when he died no one would burn or even touch his remains, and that therefore the son Bugga was to dig a pit in the jungle; if not, the father threatened to jump into and spoil the village well! So Bugga dutifully dug a pit, into which the leper walked and Bugga and his brothers then filled in the earth! No other persons were present, but, on his way to the pit, the leper told several people what he was about doing, none of them attempting to stop the sacrifice. And it came out in evidence that the father of the man had also become 'Sumajh.'"

—*Times of India:* "The salaries of the new missionary bishops, Dr. Caldwell and Dr. Sargent, are to be defrayed by private voluntary subscriptions, so no objection to the appointments can reasonably be entertained by any one Christian or heathen."

"The *Scientific American* announces that an insect, (the common *bug,*) hostile to housewives and slumber, has been purged of his pestilential qualities by a simple scientific method, and rendered a delightful and indispensable article of the dressing table. By soaking them in a saturated solution of nitrate of potash and water, a perfume, delicate, delicious, penetrating and like nothing else in the wide, wide world is obtained. There is assuredly room for a few manufactories of this wonderful essence in India, for this is a veritable paradise of these disagreeable bed fellows."

—The following was stated, says the *Friend of India,* by Sir Robert H. Inglis in the House of Commons: "The volume which I hold in my hand, the *Index Librorum Prohibitorum* contains a list of the books which are at *this time* proscribed in the Church of Rome, under the penalties of the Inquisition. It was printed at Rome, by authority, in 1819; and I bought it there in the college, I think, *de Propaganda,* in 1821. The first book in this great catalogue of books which are taken from the faithful everywhere, and are given up to the Inquisition is *Bacon de Augmentis Scientiarum.* The Bible in *all* vernacular languages without any distinction, Protestant or Catholic: Burnet, Milton, Goldsmith, Hallam, Addison, Young, Hume, Locke, Robertson, have all been put upon the Index, and the possessing or reading any of these is authoritatively declared to be deadly sin, entailing excommunication. On these Indices we find the greater part of the writings of the good and wise of every age and country. Not only could a good library be formed from the books thus condemned, but an almost *perfect* one, perfect indeed for all purposes of utility."

—The *Bengal Christian Herald* makes the following extract from the book entitled "Modern Christianity a Civilized Heathenism": "Let me see Christians imitating Christ—imitating, not a Christ whom I could fashion for myself out of materials purely heathen, not a Christ whom society accepts already as the pattern philosopher, the embodiment of common-sense, the ideal man—but a Christ who at every point is making Himself an intolerable offence to the un-Christlike, a thorn and a scourge to every man who does not lie stretched at the foot of His Cross, weeping over the sins which nailed Him there, loving Him with a love which all the world can see, and fearing only lest he should sharpen the agony of his Saviour's death by one unkind or unholy word. Show me a Christian who is imitating visibly such a Christ as this, and I will show you a heathen—heathen not out of stubborn choice, but heathen because there is not evidence before him yet to make him anything better—I will show you a heathen who will confess this marvellous tale of Christ and heaven has became credible to him at last, now that the marvellous witness he has looked for is forthcoming. For then it will be possible for me logically to understand how God has left off working miracles, not because the newspaper reporter is looking on, and will publish the proceedings in to-morrow's *Times,* but because He has made the life and conversation of His chosen ones an ever-present miracle in the sight of men—because He has given His priests the superhuman courage to defy public opinion, to endure hatred, ridicule, and scorn, to oppose, obstruct, and harass every creed and custom of society, with the very same uncompromising faithfulness wherewith their Master opposed it when He provoked and exasperated the Jews, till they murdered Him out of very spite and fury. I know for certain how Christ would be treated if He were here. I can see the press deriding Him, the fine lady picking her way past Him in the streets, the poor flocking round Him as a friend, the magistrate committing Him to prison. Let me see His witnesses treated thus, and I will believe that He has sent them; their Christ-like life in the face of cold modern refinement, in the teeth of cruel common-sense, shall be to me a miracle no less stupendous than the feeding of five thousand in the wilderness or the raising of Lazarus from the dead. But while I see them claiming the right to live as other men, glorying in the fact that they have no peculiarities, smiling politely on sin, and caressed by those who would have spat upon their Lord,—so long as I see them thus, they shall teach me if they please the principles of Christ's philosophy, but they shall not dare to tell me that they are priests of a crucified Christ."

—*Noble School Magazine:* "Within a year the C. M. S. Telugu Mission has lost the Revs. W. G. Baker, W. Clayton, T. Y. Darling, F. N. Alexander, J. Thornton, Esq., Mrs. Thornton, Mrs. Padfield, and Mrs. Clayton. During the same time the only accession has been the Rev. W. Mitchell, transferred from the Travancore Mission. The Rev. H. Kendall has also been removed for a time to Madras. Only six European clergymen and six ladies remain at present in the Telugu Mission. Happily there are four Native clergymen to supplement the list. The Home Committee have just designated the Rev. James Stone, Curate to Archdeacon Home at Halesowen, near Birmingham, to Masulipatam. Mr Stone is to come out early in 1876 and give all the assistance he can in the Noble School, while studying Telugu."

Thursday, October 14.

—*Advance:* "Some of the wealthiest capitalists of California have organized a 'National Telegraph Company,' with the avowed determination of greatly reducing the rates of telegraphing. This is a consummation greatly to be desired. The telegraph is capable of rendering such invaluable service to every business and to every household that it might well be regarded as a necessity. But the tax upon its use is so oppressive and extortionate, that it is really a luxury that the many can afford only in instances of extreme emergency. There is no good reason why it should cost thirty or forty times as much to transmit a telegraphic despatch one thousand miles, as it does to send a letter the same distance. The cost to the government of sending the letter is actually greater than the cost to the corporation of sending the despatch of ten words."

"The use in nervous disorders of conium, the fatal draught of Socrates, has been increasing of late, but the recent death of a physician, in Brooklyn, from an overdose of it, and the killing of four patients some days since in the Insane Asylum, in St. Louis, by the same drug, ought to lead to a little more caution in the use of it."

—Rev. G. A. Alcock in the *Christian:* "It may interest your readers to know that Dr. Cumming commenced this evening, in his chapel, from which I have just returned, a course of lectures to be continued on successive Friday evenings on the subject

of Mr. Moody's preaching. He read aloud from the first sermon of the newly published collection numerous extracts, dilating, as he went along, upon some of the most striking passages. He (Dr. Cumming) spoke very highly of the character and work of the American evangelist. He had read (he said) with the deepest interest and attention the volume of his sermons which he held in his hand, and commended its style in terms of the very highest approbation, for energy, simplicity, and directness. He believes Mr. Moody to be a divinely-appointed and heaven-sent messenger, and his mission to have an important and intimate bearing on the fulfilment of our Saviour's memorable prediction, uttered from the Mount of Olives, 'This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.' The eager thronging of the vast multitudes to hear the Gospel in this metropolis and elsewhere which has been seen of late, the Dr. holds to be one of the signs that we are near the close of this economy."

—*Record*: "In the struggle that looms dimly in the future, France appears to have made up her mind to side with Rome, and to share the fortunes of the doomed Apostasy. On every side Rome is gathering strength on the French soil. She already reigns absolutely over the rural populations; her prelates are beginning to exercise influence in the National Assembly; while, assisted by the newly-acquired power of conferring degrees, she is resolutely endeavouring to get also into her grasping hands the education of the upper classes. All this bodes no good for France; but it shows that the struggle has not yet reached its crisis, and that the forces are gathering on either side for a conflict more desperate in its character and more decisive in its results than any that has yet been known in the history of Europe."

—*Christian*: "The Rev. Dr. S. Wells Williams, of Pekin, has just finished his immense 'Syllabic Dictionary of the Chinese Language,' upon which he has been engaged nearly forty years. Some idea of the amount of labour he has bestowed, single-handed, upon this work, may be formed when it is stated that the Dictionary contains about 53,000 examples and phrases, comprised under 10,094 articles; the number of separate characters given being 12,577. And not only is the Pekin pronunciation of this vast number of characters given, but also the methods of pronouncing them at Shanghai, Amoy, and Canton. This noble work will be of great value to our missionaries."

—*Deccan Herald*: "A sad accident happened on Friday last to a soldier of the 2,15th Regiment. He had gone to meet some friends returning from Poorundhur Sanatarium, and while they were walking along, his comrades heard the report of a gun and saw their companion fall to the ground. It is thought that the gun had fallen from the poor man's hand and had gone off in the fall, for he was in excellent spirits a short time before. The contents of the gun penetrated the poor man's abdomen, and when he was brought into camp, he was dead."

—*Madras Times*: "A sad accident occurred to the youngest son of the late Colonel J. E. Butcher, Madras Retired List, on the 29th ultimo. It would appear the young man, who was only 19 years of age, was out with his brother, the well-known planter, after ibex, unaccompanied on the higher ranges near Pykarra. A buck was shot which fell over the cliffs, and the two brothers, in the attempt to retrieve it, got separated. The younger of the two evidently lost his footing and fell over the precipice, being doubtless killed instantaneously, as the skull was fractured. The elder brother, not having seen the accident was for some time unaware of what had occurred, but, having vainly called and searched for hours amongst the long grass and rocks at the foot of the cliffs, was obliged to go to General Morgan's Estate for assistance. General Morgan himself very kindly accompanied the party of search, and being under the guidance of a shikarry who was thoroughly acquainted with the ground, the body was speedily found, lying close to the dead ibex, some 200 or 300 feet below, where he was last seen. The following day the body was brought into Ootacamund and buried in St. Stephen's Churchyard."

—The *Deccan Herald*, with reference to our remarks about Europeans at nautch parties: "We are glad to inform our contemporary that the practice of having nautch girls at entertainments given to European ladies and gentlemen is going out, and that intelligent Native gentlemen supply its place by the music of the country which is undergoing a great improvement at the present time."

—*Overland Mail*, September 24: The Queen visited Inverary on September 21, as the guest of the Duke and Duchess of Argyll.

The letter addressed by Colonel Ponsonby to Lord Exeter, stating the Queen's wish that yachtsmen should not endeavour to approach the Royal steamer to see the Queen, invited much criticism, and it has been the subject of a communicated explanatory paragraph.

Indianola, Sabine, Matagorda, and other places in Texas, have been almost entirely destroyed by a storm which drove the sea inland.

Again, at the opening of the States-General of Holland, the King has nothing more satisfactory to report concerning the Acheen war, than that the energetic measures taken must shortly secure victory.

Friday, October 15.

—The *Avoca* with English Mails left Aden yesterday at 5 a. m.

—*Bombay Gazette*: "It is finally arranged that the Nizam will leave Hyderabad by special train at 8 A. M., on Monday, the 1st prox. H. H. will be due at Goolburga the same evening at 6 P. M., and will leave again at 8 A. M, the next morning for Poona, arriving in Bombay on the afternoon of the 3rd idem. Eleven special trains will convey H. H.'s suite, guards, horses, and carriages from Hyderabad, and will commence to run next week. His escort will consist of 200 infantry and 100 sowars, who, with their horses, will proceed to Bombay by rail. Transit for 4,000 is indented for by the Nizam's Government, exclusive of a large number of people expected to travel on their own account."

—Mr. Smith has been directed by the trustees of the British Museum to resume his excavations at Nineveh, and he expects to start for the East early next month. His new book on the "Chaldean Account of Genesis," which contains his recent discoveries, is now in the press, and will shortly be published.

—H. E. the Governor of Goa is expected shortly in Bombay.

—Miss Carpenter arrived in Bombay by yesterday's mail steamer.

—Deaths last week, 340.

—The Session Judge of Ahmedabad has just disposed of a case in which some six persons were charged with an attempt to murder the Raja of Bajana by sorcery. The details of the case are somewhat similar to those of The Queen *vs.* Pestonjee Dinshaw and another. Two of the prisoners were sentenced to transportation for seven years, and one other to rigorous imprisonment for three years.

Miscellany.

—Major R. D. Osborn on Mahomed, in the *Calcutta Review*:

"The character of the Arabian Prophet, as it comes out in his words and acts during his career at Medina, is one for which it is hard to feel aught but contempt deepening at times to abhorrence. The enthusiastic religious teacher is, as I have already said, superseded by the ambitious and unscrupulous politician, aiming at worldly dominion. To achieve this, he practises assassination, perpetrates massacre, makes a compromise with idolatry (the change, I mean, of the *Kibla* from Jerusalem to Mecca), and delivers to his followers as a decree from God supernaturally revealed, a mandate of universal war. With every advance in power he throws off his early humility, and associates himself on a footing of something like equality with God Himself. The angels, he declared, prayed for blessings upon the head of the Prophet. Disobedience to the Prophet was punished by hell-fire precisely as was disobedience to God. The names of God and His Apostles are invariably linked together as those of beings who have equal claims upon the love and submission of men. The Apostle becomes a creature so exalted that he is raised above obedience to laws that are binding upon the rest of the faithful. He may and he does multiply his wives without stint; he marries within the prohibited degrees. Apologists have tried to make out extenuating circumstances by alleging political reasons in defence of the sensualism which marked the declining years of the prophet. But Mahomed scorns to have recourse to any such subterfuges. He declares it to be 'a peculiar privilege granted to him above the the rest of true believers.' Apologists, again, have tried to make out that Mahomed is worthy of admiration, because he did apply restraints to polygamy, did in some degree mitigate the horrors of slavery and improve the condition of women. But they forget that by his explicit declaration that all his laws were unchangeable because they were exact transcripts of the Divine thought, he rendered all further improvement impossible. Both by precept and example, he rendered slavery, polygamy, and concubinage not merely perpetual, but conditions of society ordained by God and therefore sacred from change. This finality, which is stamped on every word and precept of the Mahomedan's creed, was the germ of corruption which has now leavened the whole world of Islam. Spring up and attaining the utmost perfection of which it is capable in the barbarous social environment of an Arab tribe, the condition of Arabia at the present day is a proof that Islam is incapable of elevating a people to any higher level. Such as they were when the Prophet lived, such are the Arabs now. Where, as in Moorish Spain, it has seemed to bear blossom and fruitage of a fairer character, the appearance has been delusive. The blossom and the fruitage were due to influences alien to Islam,—in the instance alluded to, to the intimate contact with Jewish and Christian thought, for when the Moors were driven back into Northen Africa, all that blossom and fruitage withered away never to return, and Northern Africa sank into the intellectual darkness and political anarchy in which it lies at the present time. What was true of the Mahomedan Empire in Spain is equally true of Mahomedan kingdoms every where. They have never put forth powers of life and development from within. Rather they have carried in themselves the cancer with has defied all attempts from without to obstruct its ravages. That cancer is Islam. And until it is cut out, all attempts to redeem the Mahomedan world from barbarism, misrule, and social corruption, are labour thrown away. *No permanent dwelling-place can be erected on a foundation of sand; and no lasting or progressive polity upon a foundation of fatalism, despotism, polygamy, and slavery.*"

—*Advance*: "The spiritual neophyte who has found himself enabled in a moment, perhaps after many years of futile struggling after the same ideal—to consecrate his person, works, and wishes utterly and joyfully to the sweet will of God, and finds himself and all his mean affairs taken up into the glorious work of the world's Redeemer and no more his burden or his care; this happy soul can find no description for his consecration, his love, or his blessedness, but the word *perfect*. He means by it (provided he knows what he means) that for himself as now, it is a complete thing, with no conscious lack. He knows of nothing that he does not offer, and that with glad effusion, to his God; he feels no alloy or reservation or limit of his love; and his satisfaction in God is such that he wants, can contain, nothing more. In a word, it is all perfect. But he no more means by this anything relating either to entire experience or entire purity, than he means by having everlasting life that he has already lived forever. He has got at last, the right kind of thing; and he finds it so perfect a thing that he will never more do without it. All the things that are in the world shall not buy a moment of it from him, and whereas before he could not believe that it is so granted to men in the flesh he now finds it impossible to think that God will refuse the perpetuity of it to one who asks as he does, in faith and with the whole heart."

—The Independent recites the principal events in Mr. Finney's career. The following with regard to his early life and conversion, may be familiar to many of our readers, but is yet interesting:

Mr. Finney was born in Litchfield county, Conn., that cradle of so many strong men; but at the age of two years the tide of emigration bore him to Oneida county, N. Y., and two or three years later to the wilderness of Jefferson county, then the frontier of civilization in that direction. His early advantages of education were very limited—confined to the common school as it then existed in the new country. At the age of twenty he returned East, and spent two or three years in teaching and in study at different academies. It was in his mind to enter Yale College, and he read Latin and Greek in preparation; but his teacher dissuaded him, on the ground that he could accomplish in two years the work required for the four years' course. He then went back to Jefferson county, and entered upon the study of law at Adams.

The removal of his family to the new country in his earliest years had separated him from all advantages of religious education. The Sabbath-school was unknown. The only preaching that he heard was an occasional discourse by some illiterate man, who could not command his respect. This deficiency was not made good by the influence of home. He knew little of the Bible. The first copy that he ever owned or studied he bought as a book of reference in his study of the law, because he found it often quoted as an authority. He was made leader of the choir in the Presbyterian church at Adams, and thus became a regular attendant upon the Sabbath services, and

even upon the prayer-meetings, and thus at length became intensely interested in the question of life and godliness.

After some months of great conflict and darkness he locked the door of his office early one morning and repaired to the woods a short distance from the village, resolved to settle the great question before him. At noon he returned, with an overwhelming sense of God's love and a baptism of zeal and fervour and power upon him which never seemed to waver during the fifty years of his public life and labor. He dropped his work in his chosen profession almost as suddenly as the sons of Zebedee left their nets at the call of the Master. The morning after this wonderful experience one of the deacons of the church came in to the office to remind Mr. Finney of a suit of his in court which was coming on at two o'clock in the afternoon. Said Mr. Finney: "Deacon, I have a retainer from the Lord Almighty, and cannot attend to your case." The deacon went out instantly and withdrew his suit.

A great religious movement in the place and in the surrounding country followed this conversion; and Mr. Finney was at once drawn into religious labor, visiting from house to house by day, and holding meetings at night wherever the people chose to gather. He put himself under the care of the presbytery as a candidate for the ministry, and was ordained in 1824 as an evangelist.

—THE SILVER AND TWINE.—While able to employ the highest instruments of thought in his great work, Mr. Finney did not disdain to use a very homely illustration, if he saw it would serve his purpose. The writer of this sketch was in his congregation at the Weigh-House more than thirty years ago; and in the course of his sermon that morning, after one of his characteristic pauses, the preacher said: "The other day I gave my little boy a sum to do. After awhile I went to him and said, 'Have you done it?' 'No,' was the reply. Presently I went again and asked, 'Have you done it?' 'No,' was the answer. I went the third time: 'Have you done it?' It was the same reply over again, 'No.' I could not make it out, for he is quick at arithmetic. Looking at him carefully, I noticed that one of his hands was closed, as if it contained something. "What have you got there?" I asked. The hand was opened, and I saw a bit of silver and twine that he had been playing with. "Ah"—thus was the lesson sent most impressively home—"you see what was the matter! His mind had been on his bit of silver and twine—pretending to attend to one thing, really attending to another." The danger lest the thought that ought to be given to the great concerns of the soul should be devoted to worldly things was then dwelt upon, one of the closing remaks being to this effect: "Mind you do not lose your souls in busying yourselves with your bits of silver and twine."—*Wesleyan Methodist Magazine.*

Selections.

FAITH FOR IMMEDIATE RESULTS.

BY REV. ROSS C. HOUGHTON.

LET me venture a few words directly to Christian workers. You have met all the requirements of personal consecration and personal effort which precede the harvest, (if you have not you will be wise to stop where you are; but I trust you have,) and now you are looking for fruit.

This is right; this is scriptural. When you engage in any religious work be sure that you do not give over till you have, if possible, secured the desired result. Learn, in the great majority of cases, to consider this as the measure of your success.

Truth is seed, and seed means fruit; and in scriptural husbandry the fruit in point of time belongs much nearer the seed than many sleepy, sluggish Christians suppose. That we are to be rewarded in proportion to the work done, and not in proportion to the results is, no doubt, a scriptural doctrine; but many Christians let this doctrine run to seed—as is evidenced by the perfunctory manner in which they go about the Master's business!

Christ wanted the world saved long ago; and there has been a great deal of work done toward accomplishing that desirable result; but eight out of every ten professed laborers have fixed upon an ideal millennium—some thousands of years in the future—as the precise period when this glorious consummation may properly be expected. Bless you, friends, wake up! "Behold, now is the accepted time; behold, now is the day of salvation!"

No doubt the members of the Church in Laodicea were firm believers in the millennium. They were sure it would come in God's appointed, fore-ordained time, and they were equally sure that no efforts of theirs could hasten that period; so they folded their hands, and degenerated into that most useless neutral condition called lukewarmness—"neither hot nor cold"—good for nothing, either in the Church or in the world.

There is no greater mistake than to be constantly performing Christian work, and looking to some indefinite future time for the results. It takes the snap and energy all out of a man's religious life. Depend upon it, the devil cushioned that easy chair into which so many modern Christians have subsided.

The early Methodist preachers were in the habit of expecting some one to be converted every sermon they preached; and if you read the remarkable history of those times you will find that the results almost invariably justified their expectation. Believing themselves called of God to proclaim a divine salvation, they certainly had a right to anticipate not only final, but present triumph. Their precedent was St. Peter's sermon on the day of Pentecost, under the preaching of which three thousands persons were converted; or, if you please, the further fact that, under the preaching of the apostles and other disciples, "the Lord added to the Church *daily* such as were saved."

Does not the irresistible logic of ten thousand facts assure us that any body who wants Christ may fly to him immediately, and be certain of a cordial welcome and a quick cure? And does not the same logic demonstrate that any worker for Jesus who really aims at immediate results, and who goes about the work persistently, and with all his heart, and with expectations corresponding to his zeal, is sure to have success?

What will be the reflex influence upon our lives of this faith for immediate results?

It will fill us with a Christ-like zeal. It is one thing to speak eloquently in favor of Christian work around the tea-table, in the circle of the drawing-room, or even in a social religious meeting; but it is quite another thing to steadily and self-sacrificingly come down to plain, matter-of-fact labor for Christ. The great Head of the Church calls for action, vigorous action—powerful and continuous efforts, ordinary and extraordinary, for the salvation of men. And the Scripture habit of looking for immediate results will tend to increase just such a zeal as this.

Such a worker as this will not be so very much afraid of a little religious excitement as are some, for his experience soon teaches him that in spiritual things, at least, a storm is better than total stagnation.

This "faith for immediate results" will lead to greater industry in our work.

Dr. Storrs tells of an Indian who was a candidate for the ministry, and was asked before the Presbytery the important question, "What is original sin?" He answered that he didn't know what other people's might be, but he rather thought that his was laziness.

There are many others who—at least in spiritual things—are suffering from the same radical evil, and, consequently, are worth but little to the Church or to themselves. Habitual expectation of speedy results is a powerful remedy for this spiritual disease. It is a constant spur to our activities. If the harvest is to be gathered speedily, we have no time to waste; all our powers must be consecrated to the work in hand; we cannot be content to do otherwise than be "instant in season and out of season, always abounding in the work of the Lord."

This faith will lead us to a directness of effort and a set purpose never to compromise matters with the devil or his followers. There's a vast amount of effort wasted among Christian workers because it is put forth in a hap-hazard sort of way. People who work in that manner don't really expect present success, and so, of course, they fail, and they deserve to fail.

This bad habit increases in its power over them; they lose the little skill they had at first, and they become regular bunglers in the Master's service. One great need of the Church to-day is directness of effort. Men are obliged to cultivate this in worldly matters.

One man shoots at a target, and misses it; another raises his rifle carefully, and "the obedient bullet strikes the bull's-eye;" it is very easy to see which will make the best soldier. One man tugs and pulls at the oars, but makes no perceptible headway against the current; another, by a skillful turn of the oars, expending every ounce of strength where it will accomplish the most, glides quickly up the resisting stream to the desired port; it is very easy to see which will make the best sailor.

Directness of effort is what we want. No false motions, for they exhaust us and bring no results.

If we keep ourselves impressed with the fact that all about us are minds which are at critical points in their progress—souls whom Christ wants to save, and save now, and to whom our efforts will give an impulse in one direction or another for evermore—then we shall study to become skillful, we shall be intensely desirous to make the most of our strength, and we shall be sure that every effort tells in the right direction. We cannot be diverted from our effort. Just as unerringly as the arrow from the bow of a trained archer flies to its mark, all our efforts will be concentrated upon the particular work to which God has called us. The Christian worker who has cultivated this intense directness of effort will be the last man to think of compromising with evil.

In our large cities, especially, sin oftentimes goes unrebuked and unarrested, when the strong hands of both the law and the Gospel ought to be laid upon it to crush it.

Fearing that their good fellowship with others may be disturbed, and that they may meet with difficulties and opposition, the great majority of Christians sit quietly down under abuses and insults from those who disregard the sanctity of the Sabbath, the rights and proprieties of Christian social life, and who take delight in enticing the young and inexperienced into sin, when the remedy for these evils is fully within their reach. All that is needed is a little moral courage, a little firmness, and less fear of a good old-fashioned fight for the truth. Now, the man who expects a speedy victory when he enters the field, who looks for immediate results when he prayerfully puts forth effort, is spared all such temptation as this. Like the general who has so carefully laid his plans as to be confident of triumph, and who sees his enemy already entangled in the trap he has laid for him, this faithful Christian holds no parley with Satan or his followers, but cuts his way straight to the object of his desire.

HINDRANCES TO PRAYER.

"First go and be reconciled to thy brother, and then come and offer thy gift."

A SINGLE sin, however apparently trifling, however hidden in some obscure corner of our consciousness—a sin which we do not intend to renounce—is enough to render real prayer impracticable. Often and often, doubtless, we have found all this—found that we went on perhaps for many long days, unable to send forth any aspiration with a chance of being heard on high. But if we turned inward, and with severe scrutiny sought out the offending act or sentiment which caused our spiritual paralysis; if, having found it, we deliberately resolved, with the whole power of our wills, "This sin shall be done never more," how marvellously did that one effort thrust back the bolt which had barred to us the gate of heaven, how instantly did we find that we could now "knock, and it should be immediately opened" to us!

A course of action not wholly upright or honorable, feelings not entirely kind and loving, habits not spotlessly chaste and temperate—any of these are impassable obstacles. We must thrust them aside, or give up prayer till God's loving severity forces us to renounce them. If we know of a kind act which we might but do not intend to perform, if we be aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual power. In a very striking manner, the same truth holds good with respect to our irascible passions. It is actually impossible to "offer our gift at the altar" while "our brother has aught against us." Every one resentful (though perhaps not at all revengeful) feeling will rise up and stand an angel of wrath across our path; nor can we ever pass by till we have turned back in heart to perfect love and charity toward him who has trespassed against us. I know this seems an exaggeration, but if there be one truth of religious experience more clear than another, I believe it is this very one. I would appeal to your consciousness whether it be not as I have said.

The lesson is no mere corollary from broader doctrines concerning prayer, and credible only on that account. Many a human soul has felt it—clearly, unmistakably felt it. We are injured or insulted, and naturally angry feelings arise. We try to pray as usual; and, though we have borne our injury without attempt at, or intention of, retaliation, yet our words are all driven back on us,—we cannot pray. By and by, perhaps, we try a little to check and modify our sentiment of anger; we say to ourselves that we will forgive the offender, act toward him as

if nothing had happened. But this does not go to the root of the matter; we still feel a thorough aversion to our enemy; we wish secretly that we might never see him again; and, as to grasping his hand, if that be necessary, why, we will do it; but we would infinitely rather be convinced it was not right or required of us. Again, in this mood, we try to pray. It may not be. Unaccountable as it then may seem to us, whole weeks may go by, all our other duties be performed as usual, the affair itself fades in comparative obscurity among our passions, but still true, prayer is denied us, even when we seek it anxiously. At last, some good influence coming from God—perhaps through the softening effects of time, perhaps through some act of our enemy, perhaps through more immediate intuition of duty—opens our eyes to the nature of the feelings we have so long indulged, and true human love and kindness flow into our souls once more. If the offence has really been a great one, we pity the offender with God-like pity, and desire for his repentance and restoration. If it has been some half-meant and trifling trespass which we have magnified into such mortal affront, we are too much ashamed of our senseless exaggeration of its importance to attach any more blame to the trespasser. Now, again, we seek to pray, and we do pray—our first prayer, perhaps, a blessing on the head of him who has "despitefully used us." At last the fire has kindled, and God says to us once more: "Ye shall speak, and I will answer."—*Earnest Thoughts for Every Day.*

THE COLLISION OF THE QUEEN'S YACHT WITH THE "MISTLETOE."

COMMANDER FULLERTON'S RESCUE OF MISS PEEL.

THE engraving on our frontispiece this week represents the collision on the Solent, a short distance from Cowes, in the Isle of Wight, on Wednesday afternoon, August 18, between the Queen's yacht the *Alberta* and the *Mistletoe*, a yacht belonging to Mr. Heywood of Manchester. The scene of the collision is depicted when Commander Fullerton having climbed on to the outside rigging of the *Alberta* is lifting up Miss Peel out of the sinking *Mistletoe* into the *Alberta*, which she safely reached, while her sister Miss Annie Peel, was a few moments afterwards dragged down by the foundering *Mistletoe* into the sea and drowned. Mr. Heywood, who is also represented standing by the side of Miss Annie Peel, was afterwards picked up while floating on the surface of the water and saved. The engraving shows the Queen and Prince Leopold and the Princess Beatrice contemplating the sad catastrophe.

The Queen has written a letter, in which she commends the rapidity with which the boats were lowered, and officers and men jumped overboard to save lives. "I believe," says Her Majesty, "no one would have been saved otherwise. It was most sad that in spite of the noble efforts of Captain Fullerton and others, one of the ladies on board should have perished, and that the poor old man, (Captain Stokes, Captain of the *Mistletoe*,) should have died on board, and that another man was lost."

We once heard the eminent Dr. Guthrie, when preaching in the Presbyterian church at Amsterdam, relate an incident of his experience in visiting a prisoner in a condemned cell. One circumstance alone seemed to afford comfort to the unhappy man who was about to expiate his misdeeds upon the scaffold. He had, at some former period, been the means of saving some one's life, and he frequently repeated, as if deriving consolation from the thought, "I saved a man—I saved a man." Dr. Guthrie took occasion to argue that if it was a noble and sublime thing to save a man's life temporarily, how much grander was it to save him spiritually by bringing him into the acceptance of eternal life.

Certainly it is an enviable experience to be the means of saving a fellow-creature's life, and especially when it is done at the risk of one's own life, as was the case with Commander Fullerton, when he succeeded in rescuing Miss Peel from a watery grave.

Commander Fullerton, in his evidence at the Coroner's inquest on Miss Annie Peel's corpse, said, "I was in attendance on her Majesty in crossing from Osborne on Wednesday to Gosport. I was on the bridge. On our way across I noticed two or three yachts come near the Royal yacht. We passed one or two, and my attention was particularly directed to one, by Captain Welch, who pointed her out to me and said, 'Poor sort of manners some of these yachtsmen have, coming so close to the Queen.' He was just lifting his hand to signal to the quartermaster hard a-starboard, when the yacht up helm and kept away parallel with us. I did not see the *Mistletoe* until Captain Welch came running over the port side and called out, 'Here is another of them—hard a-starboard.' I looked up and saw a schooner close-hauled on the starboard tack, standing for Ryde or thereabouts, about a point on our bows, and about 300 or 400 yards off. Whilst the helm was being put to starboard, and I should say before it was quite down, I noticed the schooner's head still lifting, and I made the remark, 'Why, good heavens, she is going round!' and at the same moment Prince Leiningen and Captain Welch rushed to the telegraph and signalled to the engine-room to stop. Very shortly after this we ran into the *Mistletoe*. I should say about a minute, or a minute and a half. We struck her between the fore and main rigging, and her mainmast fell across our bows.

"I took my sword off, jumped off the bridge, ran to the forecastle, got my feet on the 'Alberta's' rigging outside, got hold of the schooner's rigging, and stooped down. Directly underneath me were standing two ladies, and the gentleman whom I now recognise as Mr. Heywood. By stooping down I could just reach the lady's outstretched hand; with my left hand I took hold of her, and lifted her as far as I was able till the men on the forecastle could reach her, and she was dragged on board.

"The schooner was sinking fast, and I could not reach the other young lady until Mr. Heywood lifted her up. Whether she ever reached any higher I am unable to say, as at this moment the *Alberta* and the wreck parted company, and the main rigging took me down into the sea. A rope got round my neck, but I managed to get clear, and rose to the surface in the midst of the floating wreck, close alongside one of the *Alberta's* men, named M'Grath, I was picked up by Lieutenant Britten in the gig."

The jury expressed their pleasure at seeing Commander Fullerton present after his narrow escape in trying to save the lives of his fellow-men.

The Commander replied, "Thank you, gentlemen."

Among the various reflections which this event suggests, the most obvious is the precariousness and uncertainty of human life and *the necessity of being prepared at any moment to meet our God.* How little did Miss Annie Peel, in the full bloom of youth and health, and surrounded by everything that could contribute to make life enjoyable, anticipate when she left her happy home that evening for a short sail, that she would be brought back a corpse, and that before the evening shadows fell, the sun of her probationary existence on this earth would forever have set; and in a moment of time with scarcely any opportunity to breathe a prayer she would be hurried into eternity. This circumstance reiterates the oft-repeated warning that there is no safety except in being ready at any moment for the final summons, by being washed in the blood of Christ and clothed in His rightousness, and sanctified by His Holy Spirit.

Another thought is *the importance of prompt and swift action* in trying to save people. Prince Leiningen says: "Commander Fullerton rushed off the bridge when the collision took place, and the next I saw of him was his being picked up in the water about twenty yards ahead of the *Alberta*. If Commander Fullerton had not thus 'rushed' in the very nick of time off the bridge to the forepart of the vessel, climbed down the rigging outside, and seized the outstretched hand of the young lady who was sinking, and hoisted her by main force into the rigging without losing a minute, he would not have succeeded in saving her life." In like manner there are critical moments when those who would save souls must not lose a moment in lifting them out of the depths of sin and unbelief, and persuading them to turn without delay from the path of obliquity into that of rectitude. Many an anxious soul may be guided into the way of peace, if a helping hand is stretched out to it at a propitious moment.

Another reflection is *the danger of vacillation and indecision* in matters of supreme unconcern. Prince Leiningen testifies: "One fact that shows how fast our boats were lowered is that Lieutenant Britten was in a boat alongside the sinking schooner, and held out his arms to poor Miss Anne Peel. *If she would have jumped she would have been saved.* But she seemed to have quite lost her head." The lieutenant also said, "If she had jumped I could have caught her."—If she had only decided to leave the sinking vessel and leap into the boat of safety she would have lived. And in like manner thousands who are sinking in the ocean of unbelief and eternal ruin refuse to leap into the life-boat of salvation, and cannot make up their minds to flee into the arms of Christ, which are opened wide to receive them. But still his cry is, Come unto Me,—and we are assured that all who betake themselves to Him shall in no wise be cast out.

HOLIDAY WALKS AND TALKS.

BY MARIA H. G. HAVERGAL.

Now for a walk—only a walk; we don't want to talk to any one. Really a rest-morning come at last, and we go up a shady lane bright with wild roses and forget-me-nots. The flowers and the birds shall do all the talking this morning! Then we get higher and higher under silver birch trees and spreading limes, and the fresh breezes talk with them so pleasantly; and then we find ourselves on the top of Stinchomb Hill. We see the Severn widening fast, and the spires of Bristol, the Cotswold range, and Malvern farther off still. There is a pillar standing high, and we wonder what it is. Flocks of sheep graze on the short hill grass, and we sit down and rest.

An old man comes near. We don't want to talk, but he does.

"Good morning; it's one of my sheep I am looking after; it's strayed away." "How shall you know it?" "Know it? By its mark. I know my own, and I can't bide without keeping my eye on them too. If I didn't watch them I shouldn't see them when they stray off." "And do you stay up here all day." "Yes, till I take them down to the fold at night. I bring them up again at daybreak. One meal of grass with the dew on it *dures* into them more than all the feed after."

"What is that tall pillar out there?"

"That was put up to remember the man that made the Bible out of the Latin—Tyndale, I think, was the name. He lived at that house there, Sir John Walsh. He was a wandering about these woods, and his enemies after him. Do you see that yew tree? there were two; well, he got up to hide himself in the trees, there were owls up there, too. Just as the soldiers came underneath, an owl flew out; 'Oh,' said they, 'he can't be up there if the owls are,' and so they passed on, and didn't cotch him."

We talk a little about the Good Shepherd, and His greater love in laying down His life for the sheep.

"Ay," said the old man, "and I am pretty sure I would die for my sheep if I was put to it, poor things!"

He went away, and we thought over *our* lesson—the Shepherd's eye, His ever-watching care, and then the lesson of the dew—*during* into them. Truly it is when the dew of His Spirit rests upon the Word that it nourishes and refreshes the soul. Oh, to rouse and bestir ourselves early, to feed in the green pastures of His Word while yet the dew sparkles there!

The old shepherd's tale seems substantiated in "The Book and its Story." We give the following extract: "When Tyndale was between thirty and forty years of age, he was engaged as tutor and chaplain in the house of Sir John Walsh, a knight of Gloucestershire, and at the table he met with many of the neighbouring priests, at whose [illegible] he was deeply grieved. He exhorted them also to read the Scriptures, keeping, it is said, Erasmus' New Testament always within reach, to prove what he advanced. The priests disliked to see that book appear, and said 'it only served to make heretics,' adding, 'Why, even *we* don't understand God's Word, as you call it; and how should the vulgar understand it? It is a conjuring book, wherein everyone finds what he wants.' 'Ah,' said Tyndale, 'you read it without Jesus Christ, that is why it is obscure to you.' 'Nothing is obscure to us,' said another priest; 'we only can explain the Scriptures.' 'No,' said Tyndale, 'you hide them; you burn those who teach them, and if you could you would burn the Scriptures themselves.' This kind of talk is said to have induced the priests rather to give up Squire Walsh's good cheer at Godbury Hall, than encounter the 'sour sauce' of Master Tyndale's company. The priests soon declared themselves his open enemies, and threatened to expel from the church those who listened to him. Tyndale went on arguing with all whom he met in favour of translating the Scriptures, till one day a popish doctor, angry with the strength of his arguments, said, 'Well, we had better be without God's laws than the Pope's.' This fired the spirit of Tyndale, and he answered, with righteous indignation, 'I defy the Pope, and all his laws; and if God give me life, the ploughboys shall know more of the Scriptures than you do.'"

IMPORTANT COLORED CONVENTION.

DURING last week the colored newspaper editors of the country met in council in this city. In many respects this is the most important convention yet held by the colored race. It was called for the purpose of securing unity of action among colored edi-

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tors, and determining their course on some important questions affecting their people. Some of these matters were discussed and settled in private meetings, the general tendency being toward independent action hereafter on the part of the colored race. In the open convention the principal results achieved were the establishment of a Colored Press Association; the calling of a National Convention of colored men to meet in Nashville the first Wednesday in April next; and the taking of preliminary steps for the publication next year of a volume called the "Centennial Tribute to the Negro," showing the advancement made by the race during the past hundred years in the various departments of social, industrial, and civil life. The convention was attended by some of the most prominent of the colored leaders, among whom were Governor P. B. S. Pinchback, T. Sella Martin, L. H. Douglass (son of Fred Douglass), and Rev. H. M. Turner, of the *Christian Recorder*, Philadelphia. Their debates showed them to be men of a high order of intelligence, and in some instances, possessed of a degree of oratory that was surprising to those who heard them for the first time. Mr. Martin is one of the most powerful and dramatic speakers that has addressed a Cincinnati audience for years. The Convention was presided over with dignity by Peter H. Clark, of this city. The deliberations were in the main harmonious, and the results satisfactory to the members.

—What is the DUTY TO CHRIST, which you consciously owe? Whatever you feel it to be, it is hat which he bids you do now. OBEY—OBEY—OBEY. He who bids you do it, will give you strength to do it. Believe. Rise up and walk. The Lord bids thee.

—There is an immense chasm between doubting and inquiring. A strong, healthy mind inquires; a weak mind doubts. The one firmly clings to its foundations and reaches forth; the other feebly lets go of every thing and flounders helplessly. Part of its very weakness is the conceit with which it rejects all other wisdom. Men do not begin the study of astronomy by DISPUTING all that Galileo, Kepler, the Herschels and their successors have settled.

—The Lord places Himself not only between us and our sins, but also between us and our circumstances. By doing the former He gives us peace of conscience, by doing the latter He gives us peace of heart. That the two things are perfectly distinct, experienced Christians know. Many have peace of conscience who have not peace of heart. They have through grace and by faith found Christ, in the divine efficacy of His blood, between them and all their sins; but they are not able in the same simple way to realize Him as standing, in His divine wisdom, love, and power, between them and their circumstances. This makes a material difference in the practical condition of the soul, as well as the character of one's testimony. Nothing tends more to glorify the name of Jesus than that quiet repose of spirit which results from having Him between us and everything that could be a matter of anxiety to our hearts.—MCINTOSH.

TELEGRAPHIC NEWS.

London, 8th October: At a Municipal Banquet given at Liverpool yesterday Lord Derby made a speech in which he deprecated unwise intermeddling, as well as excessive indifference, on the part of England in Continental affairs, and declared England's great interest to be the maintenance of peace.—Respecting the Herzegovina Insurrection, he said its importance was exaggerated, the leaders would meet with no support from the Great Powers, and the autonomy of the insurgent provinces was impracticable, owing to the difference of religion existing.—Speaking in reference to affairs in China, he said in China we have interests of our own to press the already extensive interests which may in course of time become incalculably great. He had hoped to have been able to bring the news of the peaceable settlement of the Chinese difficulty; but this was not the case. No decisive intelligence had been received, but he was nevertheless hopeful that matters would go well. We must do our best to turn the present collision to good account, and put our relations with China on a better footing for the future.—He concluded by saying that our demands were moderate and just, and that it was the intention of Government to adhere to them.—The Admiralty has suspended the Circular which was issued on the 31st July last, forbidding the reception of fugitive slaves on board Her Majesty's ships.—Mr. Cassels, or Sir Louis Mallet, is coming out to India in November, to confer with the Viceroy, as the Tariff revision is considered unsatisfactory.

Constantinople, 9th: The decree issued by the porte respecting the Public Debt takes effect immediately and not from January.—The guaranteeing powers have recommended Servia to adopt a pacific policy and withdraw her troops from the frontier, otherwise they will allow Turkey to occupy Servia.

London, 9th: The Turkish default has produce a great excitement on the stock exchange, and a heavy fall has taken place in Turkish, Egyptian, and Peruvian bonds.—It is stated that Sir Louis Mallet and Mr. Clement Colvin will shortly proceed to India on a mission connected with the Indian Tariffs Bill.—Mr. B. H. Ellis has been gazetted a Knight Commander of the Star of India.—The British exports for the past month amount to £19,875,000, showing a decrease of £1,625,000, and the imports amount to £30,875,000.

11th: H. R. H. the Prince of Wales started at eight o'clock this evening for Paris, and is accompanied as far as Calais by their Royal Highnesses the Princess of Wales, the Duke of Edinburgh, and the Duke of Connaught.

12th: The *Serapis* has made a slow passage to Malta, and a special First Engineer has therefore gone to Brindisi to meet her and endeavour to increase her speed.—The Cape Ministry have summoned an extraordinary session of Parliament to consider the proposal made by Lord Carnarvon that a Conference be held for the consideration of a scheme for the confederation of the South African States.—The Indian Transport *Malabar* has sailed from Portsmouth for Bombay.

New York, 12th: The Republican Candidate has been elected Governor of Ohio, thus signally defeating the Democratic inflationists. The result is considered important as indicating the future financial policy of Government.

13th: The Admiralty has issued a Minute which disagrees with the opinion expressed by the Court-Martial on the late collision between the *Iron Duke* and *Vanguard;* that the loss of the latter ship was attributable to the high rate of speed kept up by the squadron, and considers that the catastrophe was mainly due to the reduction of speed on the part of the *Vanguard*, and the *Iron Duke* improperly sheering out of line. Lieutenant Evans is dismissed his ship, and Captain Hickley of the *Iron Duke* has been exonerated from blame. The findings of the Court on other points are approved.

London, 14th: Articles have appeared in the London Press disapproving of the late Admiralty Minute in reference to the *Vanguard* and *Iron Duke* collision case, because it exonerates Vice-Admiral Tarleton and Captain Hickley from all blame.—H. R. H. the Prince of Wales left Paris last night for Turin.

PASSENGERS SAILED.

Per P. and O. Str. *Bokhara, 11th:*

FOR SOUTHAMPTON.—Mr A S Bulkley, Mrs Rattray and two children, Mr and Mrs J L Bryden and two infants, Mrs Macdonald and infant, Miss Brown, Mr A C Oliphant, Mrs J B Reid, Mr A Sweetingham, Mr Annet Pages, Mrs H O Thorold and two infants, Lieut Mackenzie, Lieut and Mrs Day, Surgeon-Major K. D. Meadows, Mr Hugh Gough, Mr Percy Benn, Mrs Payne and native female servant, Mr Benjamin Bull, Mr and Mrs Moss, Mr J Ramney, Captain R King, R H A., Lieut H A Wilson, and Mr and Mrs Simon and three children.

FOR BRINDISI.—Mr N Spencer, Capt J S Jarrett, Mr H C Robertson, Mr J Watts, Mr Cogstoun, and Major Hasted.

FOR VENICE.—Mr F V Chapman, Mr F S Bagshawe, and Mr C E Roberts.

FOR ADEN.—Mr Alfred Wolley.

PASSENGERS ARRIVED.

Per P. and O. Str. *Indus, 14th:*

FROM SOUTHAMPTON.—Capt Collis, Miss Carpenter, Major D V T Grant, Miss Wisdom, Mrs Dixon, Col O J Lawder, Major H Thompson and two Misses Thompson, Mr R N Moncrieff, Mr Smythe, Lieut Swiney, The Dowager Countess Gluchen, Mrs Blackwell, Surg-Major Davies, Mrs Cavell, Miss E M Leigh, Mr J Mellish, Mr R Pollock, Mr D Hill, Mr J McDonald, Mr G Woodcroft, and Mr W Bourdman.

FROM BRINDISI.—Mr J Fowler, Mr and Mrs Constant, Mr A E Kell, Mr F F Swann, Mr Thorndike, Mr C M Palmer, Capt and Mrs Heywood, Mr C P Cooper, Lieut Stewart, Mr and Mrs Rattigan, Mr H L Pearse, Rev P Caprotti, Mr W Echstein, Mr Keyser, Mr W Duthoit, Mr W M Fletcher, Mr F W Badcock, Col Ross Church, Mr P Wagstaff, Mr B Moore, Capt and Mrs Mangies, and Mr Mallet.

FROM VENICE.—Mr Huse, Dr West, Mr T Ormiston, Mr H S Cox, Mr W Doere, Mr W R Benson, Mr E B Ridges, Mr J Young, Mr Hadenfeldt, Mr S C Corrie, Mr C Currie, Mr T Fitze, and Mr C T Buckland.

FROM GIBRALTAR.—Mr A G Mackenzie.

Domestic Occurrences.

BIRTHS.

CARPENTER—October 7th, at Grant Road, the wife of Mr. T. Carpenter, Engineer, H. M. Mint, of a daughter.

BOULT October 7th at, Poona, the wife of Mr. A. H. Boult, of a daughter.

URQUHART—September 13th, at Stirling, the wife of the Rev John Urquhart, Baptist Minister, Bombay, of a son.

MARRIAGES.

MACKIE—WALKER—October 7th, at Poona, by the Rev. S. Stead, Captain William Mackie, 2nd, Queen's Royals, to Anne Isabel, second daughter of the late John Newman Walker, Esq., of Bedford.

FLETCHER—HOWELL—October 9th, at Christ Church, Byculla, Lancelot Fletcher, to Gertrude Isabella, 2nd daughter of John Howell Esq., of South Hampstead, London.

PIPER—CORREYA—October 6th, at St. Andrew's Church, Bombay, by the Rev. D. Macpherson, Frederic Southwell Piper, to Sarah Theresa, only child of the late Capt J. Correya.

DEATHS.

BARNARD—October 7th, in the Fort, Bombay, of diphtheria, Alice Maud, the youngest daughter of the late Lieut. Barnard, Senior Barrack Master, Bombay.

DISNEY—October 7th, at Kasauli, Brabazon Robert William, the infant son of Captain T. R. Disney, Royal Artillery.

FROST—October 10th, at Poona, Thomas Frost, aged 53 years.

URQUHART—September 17th, at Stirling, Samuel, the infant son, and on the 21st Sept., Joanna Hare, the wife of the Rev. John Urqhart, Baptist Minister, Bombay.

"BOMBAY GUARDIAN"

Subscriptions received from October 1st to 15th, 1875.

R. S. Monscrief, Sept. 30, 1875, Rs. 1-9-8; T. Glover, Sept. 30, 1875, Rs. 2; Mrs. LaPersonne, Nov. 7, 1875, Rs. 1-2; J. Lodge, June 12, 1875, Rs. 3-15; R. M. Clarey, June 30, 1875, Rs. 2; A. R. King, August 8, 1875, Rs. 2; W. Bedford, August 1, 1876, Rs. 8; Mrs. P. Jacob, July 10, 1875, Ans. 13; E. T. Candy, C.S., April 12, 1876, Rs. 9-10; R. Courtenay, C.S., April 16, 1876, Rs. 4-13; W. Wells, June 1, 1876, Rs. 8; S. Smith, Feb. 20, 1876, Rs. 8; Rev. A. Bapuji, March 1, 1875, Rs. 2; J. Crisp, Dec. 31, 1875, Rs. 2; R. Burn, April 1, 1876, Rs. 4; Sattara Christian Association, Oct. 1, 1876, Rs. 9-10.

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